

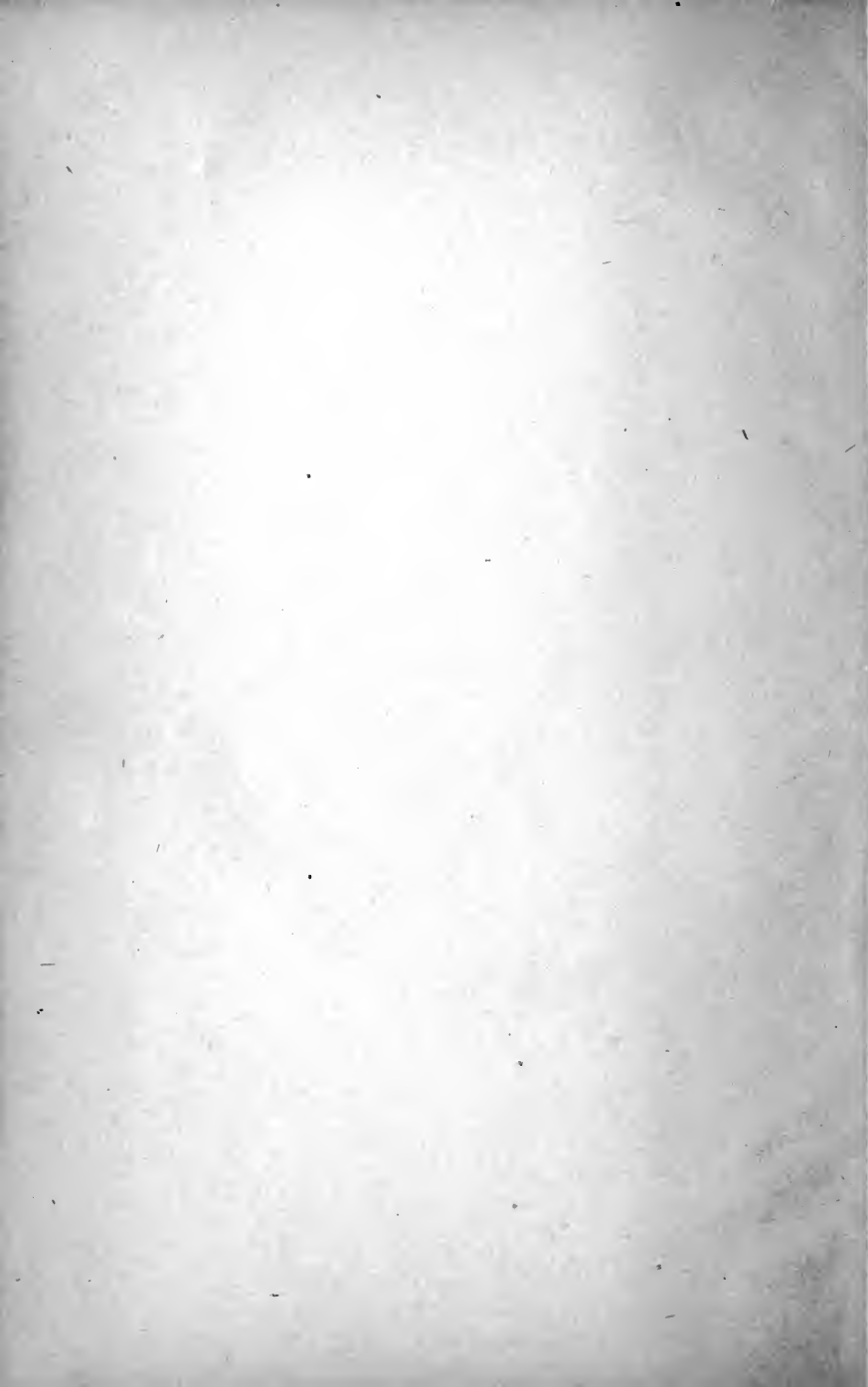


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THE CRYSTAL FOUNTAIN;

OR

FAITH AND LIFE.

"And he shewed me a pure river of Water of Life, clear as crystal."

"And he that believeth on me shall never thirst."

PERSONAL RECORDS FROM THE NOTE-BOOK

OF

MRS. P. L. UPHAM.

PHILADELPHIA
J. B. LIPPINCOTT & CO.

1877.

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"Ye are come

"Unto the city of the Living God,

"To an innumerable company of angels ;

"To the general assembly and church of the First-born :

"To the spirits of just men made perfect ;

"And unto Jesus the Mediator of the New Covenant."

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THE CRYSTAL FOUNTAIN.



I.

TO THE HOUSEHOLD OF FAITH.

DEAR READER:—The portion of Truth our Lord gives us, we share with others. Distribution of the bread is a law of Christ's kingdom. And herein is made known to us the fellowship of the Spirit, the communion of saints, and the ministry of the angels.

In December 1870, I was led to make extracts from my note-book with the view of giving them to the church, in God's time. If I rightly understand the teachings of the Spirit and providence of God, this time has now come. And what I would naturally shrink from doing—exposing to the public eye these private, personal experiences—I do cheerfully in the will of God, although involv-

ing, as it does a great deadness to all selfish considerations. My spirit craves the kind indulgence of the reader, in the perusal of these pages.

I have been instructed in various ways; sometimes by means of dreams and visions, or pictorial representations, to use a modern phrase,—in a manner not dissimilar to Bible Christians. If the lesson is but learned, it is of little consequence in what manner we are instructed, or whether our external senses are awake or asleep. I have been instructed in both of these ways. At times, the thoughts have come directly to my inner preception, the operations of my own mind being at rest from the usual way of meditations and reasonings, to receive necessarily, the inner voice, or utterance, silent, yet speaking within me. And this without any effort on my part, or any disturbance of my spirit, or any lack of self-control; and yet without having any knowledge of these thoughts, until they were being written.

These remarks have reference, particularly,

to the answers given me to questions arising in my mind regarding "Spiritual Agencies and influences," which were of great interest to me. My attention having been awakened to this subject, by the mysterious developments of modern spiritualism. Previously to this time, I had received angel visits, as I called them, and the knowledge I had gained of my susceptibility to *influences*, and my fear of evil spirits, kept me separate from all association with "mediums," using this word in its usual acceptation, or as having reference to such persons as are physically and mentally *controlled* by spirits.

And here I would say, I believe my progress has been at times retarded, from lack of faith in the way and manner of God's dealings with me.

He who would progress spiritually, must be careful neither to limit nor prescribe, in any way, the methods of the Spirit's operations on his own mind and heart. The soul that sets limitations to itself, by prejudice, the result of preconceived and hereditary opinions, must

be left to barrenness, isolation, and suffering. This prejudice is one of the greatest hindrances to the progress of the Church. "When the Spirit of Truth is come, HE will lead you into all truth. And He shall testify of me." Is not this, specifically, the office-work of the Spirit, to testify of Christ? The world is under judgment for not believing in Christ. And is not the church in the wilderness, and suffering from lack of faith in her living Lord?

This is not a history, in any sense, of my external life and labors. There are long intervals of years, of which no records are here given, and during which time, as at all other times, I was occupied, *first*, in the care of my family, which was considerable, having adopted six orphan children without father or mother, who were made a great blessing to me. I was led also to engage in special efforts to benefit the poor, neglected children of our vicinity—a labor attended with the blessing of God at every step, and perseveringly followed.

I might speak of successful efforts, in pri-

vate and public, to promote revivals of religion — of marked answers to prayer — the Spirit breathing its utterances through me — of special faith exercised, and special results. I will only add, God has been with me and prospered me in every work of my hands, these labors being undertaken and carried on, as the Spirit of Truth led, and the Providence of God opened the way. But the object of this writing is rather to give extracts of internal experiences, and of the *thoughts given me*, than of personal labors.

However imperfect these sketches may be regarded, and as such I regard them myself, I must yet maintain that I am receiving, in common with many other Christians at the present time, the realization of the prophecy recorded by Joel, and fulfilled on the day of Pentecost. See Acts 2: 17, 18th verses. If the testimony I bear to this truth, and to other truths, especially the indwelling of the Spirit of Christ, may prove a help to advance some souls nearer to God, to him be all the glory,—none belongs to the instrument. No

one, as it seems to me, can be more conscious of the imperfectness of the human view, compared with the truth of things as God sees them, than is the writer. And if there is any word of this manuscript, seeming to have a bearing on self-exaltation, God forgive it, and the reader, for this is not in accordance with the truth, as I apprehend it. "For as no man knoweth the things of a man, save the spirit of man, which is him; even so, the things of God knoweth no man, but the Spirit of God." All glory to God—none to the creature.

February of the year 1839, marks a new era of my spiritual progress. Being at this time under the discipline of God's providence, and realizing the need of more grace, and encouraged by the public testimony of a Christian lady, a member of the Methodist Church, whose testimony seemed to me, in correspondence with that of Bible Christians, I was led to a study of the Word of God, in order to understand for myself, what was the gospel salvation, as a present experience. For many

weeks the Bible was my daily study, especially the New Testament, with a sincere desire to know the truth. I came to the Word, believing I was able to understand it for myself, in the same way as I read understandingly, other writings. Surely, the truth God gives us, as the guide of our lives, cannot be beyond our comprehension, in its practical application to us as individuals.

There may be heights and depths of the written Word, yet untraveled, but he who runs may read, "Believe on the Lord Jesus Christ, and thou shalt be saved." And this faith in continuous exercise, is the gospel salvation, and brings all the child of God needs.

At this time, 1839, I came into great sympathy with the inspired writers, or with the truths they uttered. I read one chapter several times before proceeding to another, dwelling on each expression, in order to understand its full meaning. I noticed these expressions, "If any man love the world, the love of the Father is not in him"; "If ye have not the Spirit of Christ, ye are none of his."

The Spirit was in the Word, convincing me of sin on these two points.

My eye rested on the words of Christ, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." While remembering this promise, kneeling in prayer, *peace, the peace* which Christ alone can give took possession of my spirit. The presence of Christ with me was as real as if he had been in the flesh, sitting by my side; and as I read the words he uttered, I received them as fully as if I had heard his own voice. I now searched the Scriptures to find each and every *promise*. Each promise was to me as a beacon-light to God.

* A few weeks subsequently, I received what I may call, the baptism of the Spirit, or, a perceptible witness of the Spirit's power, bringing me still more sensibly into the presence of God, and enabling me to say, "Lord, I am thine, entirely thine, let thy will be fully accomplished in me."

One of the clearest impressions I received at this time, was this—that the light I was

now receiving, was not for me alone, but for others. Thus the power of God's Spirit was upon me from the beginning, to give utterance to my emotions; to spread the light, and not conceal it.

In December of this year, my husband also—from whose lips at this time, Feb. 1839, I first learned that the Methodists, or any sect, believed in a present full salvation, or purity of heart—experienced a similar state of grace. On Christmas morning, Dec. 25th—memorable day!—while we were yet praying, God heard and answered our united prayer; his whole being was now an offering of praise and thanksgiving to God. He was “treading,” as he expressed it, “with golden sandals on the mount of vision.” It was then I wanted an angel's harp and lips to praise God. All I could do, was to fall back on my own nothingness and let God be all.

A week from this time, lying awake at an early hour in the morning, just above us, round about us, and near to us, I heard music—not of earth, but of heaven—angel harps,

blending harmoniously ! And my whole being echoed in still, but thrilling emotions, praise, praise to our God — the God of heaven and of earth. The joy of heaven is sometimes heard on earth. There was a time when angel voices were heard, proclaiming, “peace on earth, good will to man.” And now this is fulfilled in us.

The thoughts and experiences that follow are extracts from my Note-Book, according to dates given. The poems I have inserted are the latest writings of my husband ; and are taken from a small volume of his, entitled “Christ in the Soul,” published a few months previous to his decease.



II.

RECORDS. *May* 1839.

After much deliberation and prayerful study of God's Word with reference to confessing Christ publicly with my lips, I was led to speak of the great salvation in our church prayer-meetings. The commands of God and the promises are addressed alike to man and woman. Woman is alike responsible to God for the use of her lips, and all the powers and faculties God has given her. The clear witness and operations of the Spirit on my mind and heart, the new and life-giving truths received, transporting me, as it were, from earth to heaven, the life-long aspirations of my spirit being reached, could not be repressed. If one had found a mine of gold, sufficient to meet the wants of all the needy, would he not hasten to proclaim the glad tidings? How much more, when the hidden

treasures of God's love are clearly revealed, making sure present and everlasting blessedness, and open to all! "If any man hear my voice," etc., Rev. 3: 20. "And the Spirit and the *bride*, say, — Come."



III.

June 3d, 1839. Awakened at an early hour this morning, my eyes were suddenly closed to external objects, and there appeared to my internal vision an angel figure, clothed in white drapery. A silver toned bell of great sweetness and delicacy rang in my ear, and a voice said, "Speak for the Lord on all occasions."

This was to me a confirmation of the teachings of the Word and of the Spirit relative to bearing public testimony, which was a great cross to me, on account of the restrictions held by the Congregational churches, in one of which I was a member.

Those who would quench the Spirit's utterances from the lips and heart of woman, know not what they do. Woman has received *all* from her Lord, and blessed is she who surrenders all to him, lips, heart, and life. "*Behold the handmaid of the Lord; be it unto me according to thy word.*"

IV.

June 26th, 1839. The Maine State Conference of Congregational churches being in session in Brunswick this week, I arose in the early morning prayer meeting, held in our church, and bore witness to the fathers and brethren to the richness and fullness of the promises as a present realization, according to my recent experiences. These utterances were as unexpected to me at this time as to others, and were a manifest leading of the Spirit. During the night previous I was held long awake, — the presence and glory of God being round about me, — but I had no idea of speaking in this meeting, until the moment I arose.

The advance of these churches on this point however, at the present time, 1875, has been so great, that one cannot easily realize the cross I bore thirty years ago, in witnessing for Christ in social meetings.

At the meeting of the Lincoln and Sagadahoc County Conference of Maine, held in Waldoboro, June 8th and 9th, 1875, the following resolution was adopted by a vote of 12 to 3. "Resolved, that in the opinion of this Conference, it is in accordance with the spirit and precept of the Gospel, that Christian women take part in social religious meetings with the same freedom as man, and that the practice is hereby recommended."



V.

1840. "Call unto me, and I will show the great and mighty things." As my eye rested on these words, I was led to pray,—though innocently,—for some special manifestation of God. No answer to my prayer being given, and finding myself in a state of unrest, such as I had not known since I found in Christ a present, personal Saviour, I set apart a day for fasting and prayer, to inquire of the Lord why it was thus with me. At the close of the day, as I was kneeling before God, I saw clearly my error. God was leading me in the right way, but in my ignorance I was asking for something different. "Not my will, O God, but thine be done," was the prayer of our Lord.

Prayer of Fenelon. "O Lord, I know not what I should ask of thee. Thou only know-

est what I want ; and thou lovest me better than I can love myself, if I am thy child. O Lord, give to me, thy child, what is proper, whatever it may be. I do not ask either crosses or comforts. I open my heart to thee. Behold my wants, of which I am ignorant, but do thou behold, and do according to thy mercy. Smite or heal. Depress me, or raise me up. I am silent. I offer myself in sacrifice ; I abandon myself to thee. Lord, teach me to pray, I pray thee, dwell Thou Thyself in me by thy Holy Spirit."



VI.

CONTINUAL PRAYER.

The secret of continual prayer
Is this, *the prayer is always one* ;
Discordant thoughts are never there ;
It always says, "*Thy will be done.*"

All private purpose to forsake,
Accepting the Creator's plan,
Is of the Godlike to partake,
And realize the God in man.

God is the Universal Life ;
God is the Universal Will ;
'T is ours to cease from nature's strife,
And in the Life of God be still.

Thus lost in thee, we cannot cease
The everlasting prayer to raise ;
Thus lost in thee, our souls in peace
Become unchanging songs of praise.

VII.

Dec. 31, 1847. At the close of this year, in reviewing the past, I discover two hindrances to my spiritual progress, which I this day resolve, by the help of God, shall be hindrances no longer. . . . Submission to things as they are, is the lesson of this hour.

The end of trial will come only when the soul is entirely submissive to the will of God.

“The great secret of spiritual perfection is expressed in the words of St. Ignatius Loyola, ‘*Hoc vult Deus*,’ God wishes it. God wishes me to stand in this post, to fulfill this duty, to suffer this disease, to be afflicted with this calamity, this contempt, this vexation. God wishes this, whatever the world and self-love may dictate. *Hoc vult Deus*. His will is my law.” *Broadstone of Honor.*

VIII.

In August, 1851, I received marked manifestations of the Word. I was aroused from sleep to listen to the gentle rustling or movement of paper, as if touched by some hand. This movement was repeated at intervals for some thirty minutes. I knew it was supernatural, and an intelligent power, for the paper moved gently, or more harshly, in unison with my right or wrong conception of its teachings. I realized that a power beyond my control was present, and was in fear, not knowing what might be the result. I was alone, my husband being from home. I understood how a thing that hath no life can be made to speak. This power or movement approached me nearer and nearer. Then came to me these words, internally I heard no outward voice. "God's word is above man's word — the word of the Lord descending to me." I prayed audibly, under the power of the Spirit.

After some time I fell asleep. And in my dreams I was with the angels, ascending, as in a chariot, upwards and upwards; only a thin veil, as of gauze, separating me from them. I awoke in the morning in quietness of spirit, and rest in God, but remembering the words, never-to-be-forgotten, *God's word is above man's word.*



IX.

Jan. 7, 1852. Greatly desiring light to be shed on my path, I received these words, as my eyes were opening to the early morning light — “Walk in the *light of Love*; be not anxious about thy doings and sayings, when the love of God and desire to do his will has taken the place of every other desire of thy soul. Act as love prompts. Seek not so much a definite leading, or voice calling thee forth to some specific work, as for an indwelling spirit of love prompting thee to good words and works. When a definite leading becomes necessary God will give it.”



X.

Aug. 10, 1852. Have experienced in my physical system for some days past, an expression of what is being accomplished in my spirit, viz., a purifying as by fire — a consuming, so to speak, of the selfish life. The evils of my selfish nature are not dislodged at once; there are many fires to pass through, before the dross is all consumed.

I am the Lord's, and whatever I undertake must be with reference to his glory. I must be careful of being influenced by words, which proceed from unsanctified lips — I must look alone to God for guidance. I must in some important sense, stand alone with God. "My sheep hear my voice, and they follow *me*." O tender Shepherd! Thou callest me by thy word, and thou callest me by the voice of thy Spirit within me, to the death of the selfish life, that the life everlasting may be given me. The bush burned with fire, and yet was not consumed. It is only the chaff which the flames reach.

XI.

THE INWARD BURNING.

Be patient, let the fire consume ;
Give God's interior burning room,
Make no resistance, let it blaze,
And *self*, in root and branch, erase.

The life of self hath long annoyed,
Thy hopes assailed, thy joys destroy'd ;
It poisons every inward sense,
And *fire* alone can drive it hence.

The fiery trial gives distress,
But never wish its anguish less ;
The pain thou feelest is a sign
Of flames from heaven, of fire divine.

Oh let it burn, till pride and lust,
And envy creeping in the dust,
And wrong and crime, of every name,
Shall perish in the heavenly flame.

XII.

July 30, 1853. Last evening I was permitted to welcome home my husband, after a year's absence abroad, with emotions unutterable of joy and gratitude. Some days after the vessel sailed, I saw in a vision of the night the great steamship, with sails all set, speeding rapidly over the broad ocean, in the full blaze of the noonday sun, and I knew *that all was well*. There is meaning in a vision when a good angel portrays the scene and interprets it. After long wakefulness, I had fallen asleep, in a state of illness, and under a burden of grief, in sympathy with him, and on account of our separation, but as I awoke, my sadness was all gone.—And I may add at this date, 1875, it did not return. The food that the angels bring us lasts many days. They come and go—they hide themselves; there is no chance to worship them.

XIII.

August 15, 1853. I was aroused from sleep last night by the noise as of a bird, fluttering against the walls of my room. A window being open and trees near, I thought some little bird had missed his nest and come in. So continuous was the fluttering, I could not sleep, and arose and took another room. And in my sleep, my rooms, to my internal vision, was full of beautiful, flying birds. After a while, there was presented to my vision the scene of several persons killing and preparing birds as food. When ready, I sat down with them to partake of the repast, and immediately became ill, and in the effort to eject the food from my stomach, I awoke. This vision I regarded as instructive, and in answer to my prayer as to what kind of food was best adapted to promote my health and spiritual development. My mind has been exercised on this point, and particularly during my

recent state of ill health ; and the conclusion at which I arrive is this, that God has provided better food for man in his advancing stages of progress, than the flesh of animals.



XIV.

Sept. 1854. A prayer was given me a week since for the restoration of my health, which prayer warrants more expectation of a recovery, than any means used. One of the truths I have received, intellectually at least, since I clearly apprehended Christ as my Saviour, is this, *Christ a Physician, a Healer of the body as well as the spirit*; and in some sense, these are one, and operate mutually. In order that the ills of the flesh may be destroyed, we are sometimes made to experience a painful sense of the violation of physical laws. The child of God may have to pass through great physical as well as spiritual straits, before the body is redeemed from those pressing ills that fetter the spirit, and hinder our happiness and usefulness. The violation of physical laws causes bad results, as the violation of spiritual laws when man is wholly regenerated. Every violation of the laws of our being, causes suffering. Suffering is a great teacher.

XV.

Aug. 1855. On account of ill health, have spent much of my time this summer out of doors, in my border of flowers. God's flowers, whose varied forms and colors so delight me, and whose breath of sweetness I inhale in so many varied issues, stir deep fountains of blessed being within me. They seem a part of myself, or rather, a part of God's great bountiful Being. Let the flowers and the birds filling the air with gladness, live with me in Paradise! The birds and the flowers have taught me many lessons.



XVI.

THE FLOWER OF THE DESERT.

One day, when traveling in the waste and barren peninsula of Sinai, I observed a small flower, — a very uncommon object there — springing up by the lonely pathway, which gave rise to the following.

One day in the desert,
With pleasure I spied
A flower in its beauty
Looking up at my side.
And I said, O sweet flow'ret
That bloomest alone,
What's the worth of thy beauty,
Thus shining unknown?

But the flower gave me answer,
With a smile quite divine;
" 'Tis the nature, O stranger,
Of beauty, to shine.

Take all I can give thee,
And when thou art gone,
The light that is in me,
Will keep shining on.

“And, oh, gentle stranger,
Permit me to say,
To keep up thy spirits
Along this lone way,
While thy heart shall flow outward
To gladden and bless,
The fount at its center
Will never grow less.”

I was struck with its answer,
And left it to glow,
To the clear sky above it,
And the pale sands below ;
Above and around it,
Its light to impart,
But never exhausting
The fount at its heart.

XVII.

1856. — Did our Lord say much of himself, of his feelings, or experiences, or of his acts and doings? Let me not speak of myself, of what I am doing or experiencing, unless occasion demands it for the good of others. Talking of one's self has a tendency to nourish the life of self. John said of Christ, "He must increase, but I must decrease." When we see ourselves as we are, our testimony of ourselves will be a very humble one, and brief. But of Christ, where will the testimony end?

The view of Christ wonderfully enlarges to the advancing Christian, so as to fill the whole spiritual atmosphere, for he divides himself, so to speak, into many lesser orbs, whose circumference and radiance fill the whole heavens.

XVIII.

May, 1856. Visiting New York this month, I came in contact, very unexpectedly, in the house where I was visiting, with an invalid lady, a medium, whose physical and mental powers, at times, were subject to spirit control. I had indulged the greatest possible aversion to becoming a medium, in the ordinary use of this word; and hence my fears were greatly aroused lest I should receive through her, some undue influence. I had a horror of losing in any degree the conscious possession of my own powers of body and mind which God had given me, for my own use, and not for the use of another. I prayed continuously. And in my extremity, I resorted to a measure I had never before adopted, viz., opening the Bible, with prayer for immediate direction, by the Word. This I did three times successively, and each time my eye rested on texts concerning evil spirits.

My prayer was answered. I was saved from what I feared, "possession" or "obsession"; and yet I experienced a severe conflict.

And I may here add, at this date, 1875, this was my first and last interview with a medium, physically and mentally under spirit control. Alone in my room, I have been put in association with spirits and angels, and thus has been fulfilled to me, the prophetic vision of the angels, given me in 1851.



XIX.

New York, Dec. 1856. I am realizing at the present time a very near approach to God, and communion with the angels. The purity, the exaltation, the blessedness experienced, I can find no language to express. A beautiful sister-spirit is presented to my interior vision, as, "Sowing the seed," "Scattering the truth everywhere," is the lesson I am now receiving. I seem to be separate, in some degree, from things external, to be in association with the angels, without any doubt, or fears, or misgivings. I am conscious of an increasing spiritual development of my interior senses, and consequently an increasing knowledge of the spirit-world. The straits through which I have passed, in gaining this knowledge, have demanded the single eye and aim, — looking to, and depending on God alone. The prayer, "Deliver me from evil," this day, this hour,

has been offered in faith, and answered. And I realize that those who put their trust in God cannot be confounded. There is a battle to be fought, in order to overcome, as the book of Revelation clearly teaches, but one in which the Seven Spirits before the throne are enlisted, and to whom the victory is sure.

The telegraphic wires, that stretch across the land and sea, uniting both hemispheres, are an outward expression of the internal spiritual wires, that unite the natural and the spiritual worlds. We *are* living in the spiritual, as well as in the natural world, but our eyes are holden, to Christ, present, — to angels, to good spirits, — the spirits of just men made perfect, — and to evil spirits. God's vast universe! Where are its limitations, but in man's finite conceptions?



XX.

THOUGHTS IN RHYME.

To purify the soul of man,
This is the great Creator's plan ;
To raise his spirit from the dust,
From the control of sinful lust,
And make his nature one with God,
This is the path that Enoch trod.

The temple of the glorious One
To where the Lord himself has come,
New beauties ever shall display
As morning opens on the day.
Know, it is not the bursting sound,
That thunders loud and cleaves the ground ;
But in the still small voice are given
The words of truth that come from heaven.
Be quiet then — a peaceful one,
And I will be to thee a Sun,
Which shall not dazzle e'en thine eye,
So gently shall the "manna" lie

Upon the texture of thy soul
O'er which thy God holds full control.
Thy soul shall be a hidden spring,
From which pure waters I will bring;
The Word incarnate yet must be
In deed and truth allied to thee.

The current flow of thought divine
Proceeding from th' etherial clime
Is full of life and loveliness;
This is the beauty of its dress.
The form it wears is gentle, soft,
As on the ground lay the hoar frost;
This symbol to thy soul is given
Of the descent of bread from heaven.

When on the first creation morn,
Adam upon the earth was born,
God saw his image in the child,
Reflection, beautiful and mild.
By disobedience, ruin came,
Man hid himself from God in shame.
The Deluge shows how great the fall,
It brought destruction over all.

The Rainbow was the promise given
Of mercy yet in store from heaven.
From rising to the setting sun
Shall o'er the earth my glory run.

Radiant as in celestial spheres
The Lord of glory now appears.
The shouts are echoing thro' the sky,
The angel bands are drawing nigh,
The noon-day light of Jesus' reign,
Shows all the powers of darkness slain.

The sea ! the sea ! shall be no more,
I still the angry billows roar !
Within is this unquiet sea
So long to man a mystery.
Here are the waters vast and deep,
Wherein so many monsters keep,
And hide themselves from light of day,
And still within the waters play.
These are the reasonings of the soul,
O'er which the serpent gains control,
While he can keep those powers in play,
O'er the whole man he beareth sway.

The sea ! the sea ! shall be no more,
I still the angry billows roar.
I give my children power to tread
On serpents, and on scorpion's head.

As from the burning bush there came,
The light of God's etherial flame,
So from the bramble and the thorn,
Of *dying self*, shall Christ be born.
The bramble, not the myrtle tree,
Th' issuing forth of fire shall see.
To little ones that lie concealed,
From their own view, is Christ revealed.
To little ones, the key is given,
T' unlock the mysteries of heaven.

Thy will, O God, not mine be done,
Thus spake the well-beloved Son.
And thus his offspring shall proclaim,
The glory of Immanuel's reign.
A mirror each of Christ shall be,
Where his reflection all may see.
The sea of glass, in open space,
Reflects but one, Immanuel's face.

XXI.

1857. In a dream or vision, last night, I was visiting with a friend the grave of her son Henry, a young man of great promise. After pursuing at some distance a winding path, we entered upon an open space, where music was flowing in sweet harmonies, the mounds of earth gently rising and swelling. Presently my eye rested on the surrounding scenery, where I beheld living verdure, living trees, every leaf instinct with life — hills and mountains in the distance, — palisades of stone studded with brilliant gems. The sight was overpowering ; I turned away, and closed my eyes. Again I looked, and every nerve and fibre of my being was thrilling with delight. I never knew until this moment what it was to be *gloriously alive*, and of how much happiness the human soul is susceptible ! In the power of these ecstatic emotions, I awoke with

exclamations of wonder and delight! And my reflection was this: we had found Henry, not in the cold, damp earth, but in the surroundings of heaven.

Not long since I saw in vision a friend of mine, in her glorified body, the most beautiful object I ever beheld. Her figure, her attitude, her transparent face and expression, *all beaming love*, surpass the power of description. I thought all heaven must be attracted to her. I now understood how the "same seed" can be raised up, and yet put on a glorious appearance!



XXII.

LEAVING THE PRISON.

OH come, oh haste, imprisoned minds ;
Awake to fatal slumber given ;
'T is Love that comes ; our chains unbinds ;
He calls us up to life and heaven.

Love lights the prisoner's gloomy cell ;
Love rules the cottage ; rules the throne ;
He smites the tyrant's citadel,
And everywhere he claims his own.

Old bards proclaim'd his mighty power,
In earth's young days when time was new ;
And now in his triumphant hour,
We find their prophet voices true.

Oh come, oh haste, imprisoned minds ;
Awake to fatal slumbers given ;
'T is Love that comes ; our chains unbinds ;
He calls us up to life and heaven.

XXIII.

A DAY OF RETRIBUTION.

March, 1857. — Have received, this month, at several different times, marked impressions of a coming Day of Retribution. Have had deep and solemn and heavy exercises, not appertaining to myself, which I cannot understand, reminding me of Abraham's expression, "an horror of great darkness fell upon me."



XXIV.

MADAME GUYON'S LETTERS.

July, 1857.—During the last few months I have been happily occupied in translating from the French some portions of Madame Guyon's letters. Her words come to me, sometimes, with a breath of sweetness, as if she were present, speaking to me from her own inspired lips. I know something, experimentally, of the depths of her humiliation, of her experience of weakness and imperfection, and of her positive faith in God, of her inward God-given life, and God-preserved life.

It is dissimilarity of state that constitutes space, or distance in heaven and on earth. We may be personally present with one, and yet far separated in spirit. We may be personally absent, and yet present in spirit; our thoughts and emotions being held in the same sphere of celestial electricity, or spiritual life.

God is a Spirit. Christ breathed on the disciples, and thus communicated his Spirit. It is this influence, or power of God's Spirit, which unites the spirits of earth and heaven.

Where God is, by man's inner perception of his presence, there is the knowledge of what heaven is; there is the communion of saints and angels, — thus heaven is open *in* man.

The time has come, O God, when thou wilt make a farther revelation of thyself *in* man, to those who are willing thus to receive thee. The heart is thy chosen temple, thou God of love; the heart is thy dwelling place, not the walls of wood and stone, framed by man. Solomon's temple must be overthrown; not one stone left upon another, when the glory of God enlightens the whole man.



XXV.

GOD'S GLORY IN HIS SAINTS.

I thought, O God, thyself to see,
When I should reach the heavenly clime,
Display'd in kingly majesty,
Upon a shining throne sublime.

But thou didst say, behold me *now*,
Cloth'd in a vesture like thine own ;
Mine eye illumines man's sainted brow,
My love hath made his heart its throne.

In Christ the lesson first began ;
I dwelt in him and he in me ;
And now each new-born Christ-like man,
Proclaims the same great mystery.

The holy man is God reveal'd ;
In him God makes *his glory known*,
Behold it, with thine eye unseal'd,
Believe ! and make it all thine own.

XXVI.

THE TRUE CHURCH.

There is no true church but the church of which Christ is the head. An external church of forms and ceremonies, adhering to false and worldly principles, is only a cloak for fashionable sins. The sooner it falls to pieces the better. Believers in Christ must loose themselves from bondage to such a church. The fundamental principles of the true Christ church are, a separation from all sin, equality in the sexes, an enlargement in the divine humanity, which is the Christ-man, typified in the Lord Jesus Christ.

The internal Christ is to be the foundation stone of the Millennial Church. Each member of the true church is on an equality, and should labor side by side, and neither arrogate to themselves power over the other. The Divine Word makes no distinction in duty, civil,

ecclesiastical, or religious between man and woman. This is the divine order in the heavenly state, and must become so on earth, as the kingdom of Christ advances.



XXVII.

SIN EXPOSED AND CONDEMNED.

As when Christ appeared on earth, casting out devils was an important service rendered to man, so in the glory of his fuller manifestation, there will be a marked onset against the powers of evil. Satan is a general term, representing all evil. The casting out of devils is the liberation of man from the evils of his selfish nature. Mary Magdalene was a saved woman.

Disobedience to divine law is the only evil in the universe. When man submits himself wholly to God, the principle of evil will disappear as chaff before the wind. It will die when the will-power of man no longer embraces it. Whoever condemns sin in himself is putting Satan to death.

Crosses, trials of various kinds, now await the children of God. By these the carnal life

must be pursued to death. It must expire on the cross.

The death of the carnal life is prefigured in Christ by the bloody sweat, the nails that pierced his flesh, the spear which entered his heart, the seat of the natural affections. His divine nature did not suffer. Such was its immaculate nature and power it could have crushed the universe if this had been in the order of God for man's progress.



XXVIII.

AN END TO SIN.

Nor man nor angels can foretell
Events, which I to thee declare,
The wrath of God, revealed to man,
The punishment of sin to bear.
The time is come when laws must act,
And carry out their full results;
Evil is moving to its place
And end, in God's vast universe.

Sin is to be destroyed by its own acts; restraints being removed for the good of the universe.

How shall I understand times and seasons?

Ans. — Not until the things are accomplished. What is revealed is true, but the time of its accomplishment to the mind of man is uncertain.

XXIX.

THE SPIRIT OF LOVE.

The heavens and the earth so long at variance are now to become one by the incarnation of the Spirit of Love. God is love in his essence and outbirth into finite forms. Christ was an embodiment of love. For an external manifestation of pure love, study the life of Christ, his sayings and doings. His interior state can only be known by an experience of the same state. And to this state, holy men and women are now advancing. When the spirit of love becomes incarnated in man, he becomes allied to the angels, yea, he is an angel in a human form, after the pattern of the Lord Jesus Christ. There is now no longer any disturbance of the outward and inward man. All is in harmony with itself, because in harmony with God.

It is to this high position God is now calling his church. And those shepherds who do not lead their flocks to the Living Fountain, Christ himself, Christ within, will themselves die of thirst. But the work will not die. From the bosom of the church will arise heaven-inspired men and women, whom God will use to advance his kingdom in the world.



XXX.

THE MEASUREMENT OF LOVE.

Go, count the sands that form the earth,
The drops that make the mighty sea ;
Go, count the stars of heavenly birth,
And tell me what their numbers be,
And thou shalt know Love's mystery.

No measurement hath yet been found,
No lines or numbers that can keep
The sum of its eternal round,
The plummet of its endless deep,
Or hights, to which its glories sweep.

Yes, measure Love, when thou canst tell
The lands where seraphs have not trod,
The hights of heaven, the depths of hell,
And lay thy finite measuring rod
On the infinitude of God.

XXXI.

ANGEL HELP PHYSICALLY.

During the hours of sleep last night, I experienced a sensation of being borne along, or carried in the arms of an angel. I had no sense of my own weight, neither was the movement of the angel retarded in bearing me up. And as I awoke this morning, these words were given me: "He shall give his angels charge concerning thee." I have a strong testimony to bear to the truth of angel ministry, not only in imparting spiritual strength, but also physical strength. Called to lead a social meeting in a large vestry in Boston in March, 1858, from which I felt a great shrinking, I noticed the Bible lying on the desk was a very heavy one. I could not take a stand in the desk, and as I took the Bible in my hands, it was of no weight at all; and this was noticed by others, as well as myself. The

work that God gives us to do, he will give us strength to accomplish, spiritual or physical.

The presentation to my mind, by an evil spirit some years ago, of God as a hard master, was one of the most trying temptations I ever experienced. At this time I had a distinct perception of an evil spirit *present*, and I saw Satan, as lightning, — by a quick descent, — thrust out from my spirit. Where God is, Satan has no place.



XXXII.

KEEPING TIME WITH GOD.

Whate'er our thoughts or purpose be,
They cannot reach their destined end,
Unless, O God, they go with thee,
And with *thy* thoughts and purpose blend.

Keep time with God, and then the power
Which in his mighty arm doth lie,
Shall crown the designated hour
With wisdom, strength, and victory.

Be not too fast, be not too slow ;
Be not too early, not too late ;
Go, where his orders bid thee go ;
Wait, when his orders bid thee wait.

Keep time with God. Await his call,
And step by step march boldly on ;
And thus thou shalt not faint nor fall,
And thus shalt wear the victor's crown.

XXXIII.

MINISTRY OF THE CHRIST-MAN.

1860. From the human soul, regenerated, proceeds the voice of God, the voice of the angels to man. And thus man becomes a fountain of life, receiving and pouring forth rich treasures of thought and emotion from the angelic spheres. There is a hearing and seeing spiritually, with the internal ear and eye, as clear and definite as external perception to the outward ear and eye. Mind reaches mind, thought reaches thought, and this is spiritual intercourse, or intercourse with spirits and angels. Knowledge thus gained, coming through a holy angel, is knowledge of the highest kind. It has its outflow through the spiritual nature of man, now to be more fully developed, in order that higher inspirations may reach and benefit the world. The purest, highest truths can come only through a holy

spiritual nature. If committed to an unholy man, they become perverted. There is an order of God in nature and in spirit which cannot be contravened. There is too much fear and rejection of these divine inbreathings on the part of the church, and thus the opening heavens in man are shut up. Where, O where shall the heavens open, if not within the spiritual, holy nature of redeemed man?



XXXIV.

HEAVEN WITHIN US.

“It is time to be thinking of heaven,”
So the voice of the teachers doth say ;
But the heaven to which they would lead us
Is a heaven that is far, far away.

They tell us, that, o’er the dark river,
We will land on the heavenly shore ;
But is it not wiser and better,
To find that bright Canaan before ?

“The kingdom of God is within you,”
The greatest of teachers hath said ;
And the faithful and loving have found it,
And enjoy’d it, before they were dead.

The kingdom of God is within you ;
Let doubtings and sorrows depart ;
The kingdom of God is within you,
It dwells in the sanctified heart.

XXXV.

A WORD IN SEASON.

New York, 1860. Held a conversation of great interest with a lady of deep experimental knowledge of herself, and of Christ. After suggesting to her several points of inquiry having a bearing on self-examination, she said to me, "Let yourself alone; what have I to do, with A. B——? (calling herself by name). I have found out that self is good for nothing, let it alone."

Instruction not easily forgotten by me, and yet a lesson hard to learn. Let self die — nourish it as little as possible by looking in that direction.

"Looking unto Jesus," is the word for the advancing Christian.

I have seen the little ant constructing with so much care its little hill, and I have thought of myself, nourishing self — it must die.

"Let go! let go! let go!"

"*Hold to nothing but God.*"

XXXVI.

DEATH TO SELF.

Look not for a true living strength
In the life of the *me* and the I,
With nothing to love but its self-hood,
And fearing to suffer and die.

As thou seekest the fruit
From the seed-planted grain,
Seek life that is living,
From life that is slain.

Then hasten to give it its death-blow,
By nailing the I to the Cross ;
And thou shalt find infinite treasure,
In what seemeth nothing but loss ;
For where if the seed
Is not laid in the ground,
Shall the germ of the new
Resurrection be found ?

The soul is the Lord's little garden,
The I is the seed that is there ;
And he watches it, while it is dying,
And hath joy in the fruits it doth bear.
In the seed that is buried
Is hidden the power
Of the life-birth immortal
Of fruit and of flower.

'T is hidden, and yet it is true ;
'T is mystic, and yet it is plain ;
A lesson which none ever knew,
But souls that are inwardly slain ;
That God, from thy death,
By his Spirit shall call
The life ever-living,
The life, all in all.



XXXVII.

SPIRIT INTERVIEW.

Feb. 8, 1861. Last evening held a real, or supposed conversation with a "Friend," whose writings I was reading with great interest. Being conscious of a spirit presence, I took my pencil, and the following conversation ensued. The spirit said, "The Lord by his Spirit is with thee to accomplish a great work." How do you know this? Answer, "By thy state of progress. God does not call thee to thy present state to let this grace upon thee be lost." Are your views the same as expressed in your writings? Answer, "They are changed in some respects." In what respects are you more enlightened? Answer, "Into the Godhead, God is now presented to me, as existing *in man*, as outbirthed in man, and not otherwise reached by man." Are we then to find our God — our happiness in each other? Answer, "Yes, this is the order of

God for us." Do we then worship the saints?

Answer, "No more than we worship ourselves; it is subordinate worship." What one thought will you impart, as a blessing to me?

Answer, "Follow the leadings of the Spirit in thine own heart. Thou must be blind as to guiding thyself, and deaf as to what others say of thee." How did you get access to my spirit? Answer, "By thy sympathy with my labors. This sympathy drew me towards thee in a similar way as if I were present in the form." Farewell, my Friend. Answer, "Fare-thee-well."

This conversation, which to me was real, I regard as instructive, showing the influences that may reach our minds by means of the books we read.

If the spirit of the man is thus associated with his writings, how important what books we read! And of how much value to us are the writings of the holy prophets and apostles, and the words of Christ! "The words that I speak unto you, they are spirit and they are life."

XXXVIII.

THE WAR.

Sept., 1861. This is a day of darkness and desolation to the nominal church, a large portion of which are hurrying on — Satan their leader — to war and bloodshed. Under whatever pretext, war is a violation of the principle of universal brotherhood. Christians should look to the Lord for wisdom in argument to promote peace, and not bear arms. This nation, so exalted, is become a desolation.

I now understand that those marked exercises and impressions I received in 1857, — experiences deep and solemn, betokening “a day of retribution,” and reminding me of Abraham’s vision, when a horror of great darkness fell upon him, as having reference to this terrible war. Every household over the land fears and trembles. Verily, sin is punishing itself — is carrying out its legitimate results. “They that take the sword, shall perish with the sword.”

XXXIX.

THE MULTITUDE OF SLAIN.

When the Millennium comes,
Of love and peace the reign,
We all shall wondering look, and see
The multitude of slain.

Stern pride with sullen air,
And hate with scowling eye,
And troubled fear and wild despair,
Are destined all to die.

Suspicion's busy throng,
And falsehood's lying breath,
And violence, and war, and wrong,
Shall sink to endless death.

Oh haste, Millennial Day !
Bring back the brighter years ;
And banish from the world its crimes,
And wipe away its tears.

XL.

STATE PREPARATORY TO DIVINE TEACHINGS.

1861. There is a state of the Soul which may be called a state of barrenness, and yet an advanced stage of progress,— a state in which it is seemingly abandoned to itself, to its own nothingness. It can ask no questions, it seems to possess neither gifts nor graces nor power. This is a state preparatory to Divine teachings, in order that the soul, being convinced of what it is in itself, may take no glory to itself, but receive whatever light is admitted into it, as of God. This may be regarded a blessed state of openness to God. If the mind is filled with self-originated thoughts and opinions, it would be impossible for the voice of Truth to be heard in the soul. The soul in this state is ready to act as occasion prompts, or, as the Spirit gives utterance.

It is a great lesson for the child of God to learn, to receive all his states from God, to know that all its life centers in God, in his manifested will. Oh, how barren must the soul become of any desire for self-gratification, in which God speaks and acts! It is fearful to indulge any desire for self-gratification, even to desire, inordinately, the presence of an angel, for in this desire the enemy may lurk. We are only safe in leaving *all* to God. It is his prerogative to open the interiors of the soul; no human agency can effect this. God alone knows how to carry forward the soul, from step to step, that is committed to his keeping.



XLI.

PEACE AND INSPIRATION.

Be still ! Let noise and passion cease ;
Let heavenly quiet fill the mind
With gentle, pure, celestial peace,
To good and ill alike resigned.

'Tis in the *silence* of the soul,
When peace invokes its mighty charm,
When passion's billows cease to roll,
And all within is sweetly calm,

That Inspiration's power sublime,
With truths before unknown, unheard,
Descends from heaven's angelic clime,
Proclaiming heaven's eternal word.

'Tis then that God, in whispers sweet,
Comes near, his lessons to impart ;
And writes them in the temple meet,
Of a resigned and quiet heart.

XLII.

MADAM GUYON'S STATE.

Madam Guyon speaks of the "infant Jesus," whom she "embraces." I understand her to mean from this and other expressions, that Christ, or the essential Christ, the Christ-spirit, or nature, which is Love, is so incorporated in her being, that only as she pays homage to this divine interior, or follows the inspirations of the *spirit within her*, she lives spiritually.

Seek not so much a definite leading, or divine voice, calling thee to some specific acts as, an indwelling spirit of love, or state of grace, underlying and prompting to good works and words. God does not take away but establishes man's freedom, when he becomes truly the child of God, by regeneration. Now all the powers and faculties play more freely, having come into greater harmony; the machinery of the soul being rightly adjusted, there is less friction.

XLIII.

MAN THE TEMPLE OF GOD.

Oh, where is God? Where shall my troubled
mind,

The stamp and glory of the Godhead find?
Look forth, the wonders of creation scan,
And find that glory in the "Son of Man."

Yes, in the humble Mary's infant child
The Godhead was revealed, looked forth, and
smiled;

Not found in wood, or brass, or sculptured
stone,

But in the human form, and there alone.

And wouldst thou *now* behold his glory shine,
Revealed in beauty and in grace divine,
Look on the renovated man and see
The marks and brightness of the Deity.

Not man, obscur'd in *self*, and dead and lost,
But man, the temple of the Holy Ghost;
Man, in the spirit of the Christ made whole,
Pure in the outward life, and pure in soul.

XLIV.

ALONE WITH GOD.

Feb. 1862. Let me dwell with God still in my retirement, and live obediently to divine teachings, or promptings of my inward life. I cannot say, self promptings, for these have given place to divine. So it seems to me, more and more. And yet my life may seem common, in the main, to others, and so it is, for I have more and more of the naturalness of a child, — am more submissive to circumstances over which I have no control.

The angels have a mission on earth, yet they are not peremptory; neither do they proceed ordinarily with great outward manifestations, but rather by silent, suggestive influence. And how was the mission of the Son of God accomplished? Surely, none can misunderstand the secret of his power, from *within*. *The word spoken by him was with*

power. “He spake and it was done.” There is power in words, uttered in the Spirit of God. There is power in the presence of a holy person. “The good man seen, though silent, counsel gives.” He who has this power of words, and this power of presence, dwells in God, and God in him; thus it is God who accomplishes the work, and not man.



XLV.

GOOD PERVERTED TO EVIL.

Jan. 1862. — Was led a few days since to offer this petition in faith — “Deliver me *this day* from evil.” At this time God was revealing in me his own truth, but this truth being so contrary to my preconceived opinions, I was reluctant to receive it. And thus days of darkness followed; communion with God was interrupted. And on inquiry of the Lord, why is it thus with me, the inner voice answered, that, “for lack of faith, good is sometimes made to appear evil; and in order to answer my prayer, *the* good must be withheld, which I pervert to evil.”

Verily, God is teaching me as man never taught. My soul is deeply humbled, in view of my fearfulness and slowness to receive the Spirit’s teachings. Sorrow must come to him who puts darkness for light, — who having eyes to see, sees not.

XLVI.

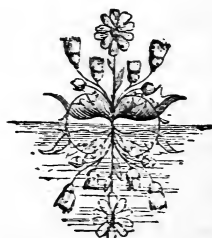
ON AN INTERMEDIATE STATE.

[THIS AND THE SUCCEEDING TEN SECTIONS WERE WRITTEN
IN 1862.]

The spirit-world, or intermediate state, the state into which spirits are first introduced when they leave the earth body, comprises various grades of being, as in the natural world. Indeed, it is the same world, only in the spiritual degree. The same laws of being operate. Man is no more a machine after death than before. States in the spirit world are more defined, less disguised, so that one can more readily choose the good and avoid the evil. And thus dissimilar states cause greater separation.

It is man's will or choice which decides his destiny. Man is, after death, what he was previous to death; that is, his abode in the spirit-world corresponds to his state, at the

time of his death. As he overcomes evil, he reaches higher states. When all evil is overcome, the state becomes one of permanent blessedness. It is not locality, but state which determines the destiny of the soul. Thus the *mixed state* continues until all evil is overcome, or all good rejected.



XLVII.

OPEN INTERCOURSE WITH THE SPIRIT
WORLD.

It is not designed that man shall remain always in the infancy of his being. He is to develop from infancy to manhood. It is the law of being to expand into clearer knowledge of itself, of its adaptations and uses, and this unfolding we term spiritual, or, a rise above the natural. Man is now advancing, in the order of God, into this more mature state — a state in which the inner man will control the outer man. It is this development of man's spiritual nature — the opening of the interior senses, of sight, of hearing, of touch, which causes, or makes apparent spirit intercourse, at the present time. This advancement belongs to man universal, and is irrespective of the good or evil state of the soul.

In introducing a new and higher order of

life to the children of earth, there must be, of necessity, an overturning of false, external systems, adapted to a previous dispensation, and apparent confusion is a necessary result.



XLVIII.

SPIRITUAL INFLUENCES NOT COMPULSORY.

EVERY man has a character of his own, which no influences brought to bear upon him can wholly subvert. The moral character of the soul—its *choice*—determines the influences which control it. When the soul is undecided, or in a mixed state, choosing sometimes good, and at other times evil, it is operated upon both by good and evil spirits.

The above topic is one involving nice points. If an individual has given himself wholly to God, good spirits are his helpers, and in order to be faithful to their trust, must often precede the action of the unenlightened mind. And in this way may be said to control, not otherwise. God makes a distinction between unenlightened intellect and the will. When the heart is right, and a rejection of

the truth precedes from a dull perception, or want of enlightenment, God never forsakes the soul, but pursues it, until the mind is enlightened. A settled conviction of the finite nature of man and his fallen state, is of great importance. And this is true of man in the spirit world, or intermediate state, as of man in the natural world. And, in the intercourse which takes place between man in the natural body and man in the spiritual body, this fact of man's imperfectness must never be lost sight of; otherwise man becomes less a man than previous to his development.

In carrying out our good devices, good spirits aid us, and give us increased strength to labor; but, if we construe this into a certainty that our plans on this account will succeed, we may soon find ourselves deceived, deceived not by the spirits, but self-deceived, reckoning from false premises.

Let it be remembered that good spirits are with us, as are our good friends, and have no more knowledge, or power, or certainty, as to results of a given course, than we have. And

in many things, their judgment is not so good as ours, not being so well acquainted with the circumstances.



XLIX.

RESULTS OF MAN'S SPIRITUAL DEVELOPMENT.

WHEN man is spiritually developed, he then becomes a mature man. His capacities and powers are greatly increased. He will no longer be in subjection to material things, but rather control them. Thus the angels have power over material substances, as when they rolled away the stone from the door of the sepulchre, in some respects analagous to the power which God exerts, when he wills, and it is done. Not that unlimited power is an attribute or quality of a finite being. This power is rather a limited power, within the range of finite capacity, and for definite ends.

In this state of spiritual development, man is capable of greater good or greater evil. Hence, his happiness or misery is greatly increased. He rises higher, or sinks lower in his moral being, because of the influences of

his choice being brought to bear more fully upon him. He stands less alone, being more open of access to the vast spiritual world. According to his internal state are his companions and helpers. He ranks naturally with those who are of the same moral religious, or irreligious grade of being, on the principle that like seeks like.



L.

HINDRANCES AND HELPS.

THE spiritual body being of more delicate structure than the natural, is easily overpowered and clogged in its operations by the natural body. Hence it is necessary to refine animal matter in order to remove the obstructions. Man must partake of purer food, and eat less in quantity. As the natural senses are developed by cultivation, so are the spiritual. The same laws govern the spiritual as the natural, only carried to a higher degree of perfection. The eye, the ear, the touch,—all sensations are comprised within these divisions. Souls, or spiritual bodies have mutual relations and dependencies which are but little understood. No man is solitary, or separated from other minds or spirits.

Aside from the natural laws of development, there is a deeper, more interior law, which involves a right state of the heart, and

which is effected by conversion and regeneration. To turn the mind or thoughts to God, is not regeneration.

Regeneration, or being born of God, is the highest work, or the completion, or perfection of man, — a restoration to the divine image, in which state the will of God takes the place of the will of man, and the soul in all action or desire or will or purpose is transferred from itself to God. In the restoration of the soul to its right state, there is no obstruction to intercourse with the angels.

In the communications or revelations made from God to man, in all ages of the world, the Word is received internally, is inspoken, and shaped as to language by the mind of the receiver. Hence the variety of style in the Biblical writers.

The opening of the internal senses brings us nearer to God, and nearer to each other. It opens a direct communication with higher spheres to be made available in time of need. It greatly enlarges the sphere of sympathy and general co-operation on the same plane with

ourselves, so that we thus have added strength combined with our strength. And further, it opens the way to the perfection of man, by the union of two natures in one.



LI.

SPIRIT COMMUNICATIONS TESTED.

All communications from spirits, not holy angels sent of God, should be carefully weighed in the same manner as man's communications, and followed or rejected as an enlightened judgment authorizes. They must be received in a spirit of prayer, and an earnest desire not to be misled by the spirit of error. The opening of the interior senses, or the power or susceptibility of mind which enables one to communicate with good angels, subjects one by a law of spirit-action, to other spirit agencies. In other words, the spiritual senses being open and accessible, spirits may approach from different spheres. Man is not limited to a certain class of spirits as long as he mingles in different spheres of the world. Hence the necessity of much prayer in reference to all spirit-communications, that we may discern

the spirit, and compare the teaching with the Word, and enlightened reason and judgment, and thus be prepared to act deliberately and wisely.

Good angels who communicate with man are suggestive, rather than imperative, leaving man to develop in his own freedom and power of choice. Yet, in some cases where the heart is right, and error embraced as truth from want of enlightenment, the angels may use compulsory methods for a time ; but ordinarily their office is rather to draw than to compel. Heaven does not differ from earth in its laws of action, or operation of mind upon mind. These laws are perfect and unchangeable. The surrender of one's consciousness, his powers of thought and perception to another spirit is subversive of the whole order of man's being. This is Satan's perversion of the orderly development of man's spiritual nature.

Unless something special is to be revealed, the line of communication is cut off from higher spheres ; and the responses, if there are such, are from associate spirits. If any

dependence is placed on such communications one is liable to be confirmed in error.

The angels' visits recorded in the Bible were for definite and wise ends, and not to gratify a vain curiosity. He, whose we are, and whom we serve, will send an angel helper when such an agency is needed. The acts and doings of a holy soul are ordinarily determined by a deep inward conviction of what is right.



LII.

NATURE AND QUALITY OF SPIRITUAL
INFLUENCES.

It is only by getting a glance into the spiritual world, that we understand clearly our position in the outer world. At the present time, when man is becoming more developed in his spiritual nature, and consequently coming more in contact with spiritual existences, it is very important that the child of God have a clear understanding of his relations with the spirit-world. This state of spiritual development is like being in a new country and using a foreign language, in the use of which one makes many mistakes. All finite beings, whether in the natural or spiritual body, have imperfect conceptions; and in carrying out these conceptions, and tracing their results, are shown their errors, and are thus arriving at clearer views of truth.

There are several classes or grades of spirits

who reach man in his regenerate state. First, the child of God is protected measurably by the highest or most powerful class of spirits. These are guardian spirits, and not in actual consociation with man. Second, there are sympathetic spirits, or those on the same plane. Third, there are a lower class of spirits, which are in affinity with those persons with whom one associates, and from association with those persons, these spirits necessarily visit our minds. To these might be added a fourth class, viz., diabolical spirits. Thus, we perceive, that even regenerate man is exposed to influences from different grades of spirits, and hence the necessity of continual watchfulness and prayer. A holy person is able to sit in judgment on evil spirits.



LIII.

CONCEPTION OF A SPIRITUAL BODY.

The spiritual body, or more interior organization of man is composed of a subtle fluid, stretching and contracting its particles at will and pleasure. In its consistency and versatility it may be compared to smoke or vapor, a little more ponderous than air, yet swiftly passing through it, having a quality superior to atmospheric air, which we term electricity. Electricity is more etherial, and lighter than any substance which enters into the composition of man. And it is this which connects together his spiritual framework, and makes it operative. The muscles in the external man correspond to this operating power. These contract and enlarge at the will and pleasure of the individual. And these spiritual muscles or fibres are the frame-work of the spiritual body, and are what holds it in consecutive parts, and adjusts it to a whole personality.

Electricity proceeding from the spiritual body is the life or motive power of the natural body. • It is this which sustains it ; when this is separated from the external man, the natural body dies.



LIV.

HOW DO ANGELS TALK WITH MAN?

As the wind plays on the Eolian Harp. The materials of the brain are the wires, which the Spirit, passing over, causes to vibrate. The wires of the Eolian Harp are governed by natural forces — the matter of the brain by spiritual. The brain being the organ of thought, verbal communications must come in this way. The life of God, or his operating power, is everywhere. The revelations of God, through a bodily organism, or through the fibres of the brain, are made by the ministry of angels. Words are merely signs or representatives of thoughts. When angels communicate with man, they make use of the words in his mind to express thought.

LV.

GOD AS ONE, OR DUAL.

God is incomprehensible to the finite mind. Nature everywhere unfolds two principles, or evolutions from God, which we term male and female. We can only form an idea of God from his attributes, from the manifestation of God in Christ, and from his works and ways. While we cannot see God as we see man, we may have a perception of the Infinite, pervading our whole being, and every object around us. We cannot go from the Infinite presence, support, and life. We see God in Christ, we see God in each other, measurably, according to our capacity of representing him. The highest state man can reach is a going out from self-limitations into divine fullness—a proceeding just as far as the soul's capacity can reach. Any stretch beyond this causes momentary suffering, and admonishes the soul of danger.

LVI.

THE ETERNAL MARRIAGE.

What is the relation of man and woman in the perfected or heavenly state? — or, is there an eternal marriage union of spirit with spirit, of which the external marriage is a type?

Essential or real union of man and woman is the original and perpetual law of God. God did not create either man or woman, single and alone, to be a receptacle of his own nature to the extent finite beings can represent Him. The difference, as far as can be expressed in words, between the masculine and feminine creation, is this: man is receptive of strength and power in a certain direction, and woman in another; and these two elements must combine to represent God. “Neither is the man without the woman, nor the woman without the man in the Lord;” that is, when perfected or made whole, they become one being, one *angel*. This is the ordinance of God, and who

shall question its fitness, beauty, and its perpetuity?

The external, natural marriage, is a type or representative of the spiritual, or more interior and perpetual union of spirit with spirit. The heavenly marriage is God's marriage. "In heaven they neither marry, nor are given in marriage, but are as the *angels of God*," whom God himself unites, and not man. And whom God hath joined together no man can put asunder.

It is important to reach the truth, the pure, naked principles of man's being and divine operation, which God has established for man's good, even if we must wade through such perversions of truth as have nearly rendered the truth a falsity in man's view. It is because this state of union has been so imperfectly understood and realized, that spiritual children, or conversions through man's agency are so imperfect. There is a lack in the church of these two combined elements of power through which the Spirit operates. When man advances to this holy state, the work of

regeneration will assume a more perfect form, and proceed rapidly.

Not only man, but creation in general is an outbirth of duality in unity. Distinct elements of nature, yet having a tendency to combine, exist not only in souls and animated nature, but also in material substances, in plants and shrubs, in stones and crystals. Nothing in nature can fully illustrate the indissoluble union of twin souls, created counterparts of each other's nature. To the external eye this indivisibility may not appear, but in the eye of God in their spiritual structure, they are clearly fitted, sinew to sinew, joint to joint, and cannot be unlaced any more than the nerves and fibres of the natural body can be severed, and the body still live.

The reason why we are thus constituted lies far back in the Infinite Mind.

The element or power which combines is electricity, or operating life, reproducing itself and animating the life of each. This is a created form of life differing in specific qualities from all other forms of life.

Man's happiness centers in himself, in the dual form as originally created, two and one. When man has reached this state of union, he has nothing more to ask or desire; the *new creation is reached*.

Union with the Lord is a prerequisite to union with one another. The soul is first betrothed and wedded unto Christ,—made over to him forever—the selfish life giving place to the divine—the will of God taking the place of all selfish movements. Christ is called the “Bridegroom,” and the Church, the “Lamb’s wife.”

These expressions, and others similar, are a part of the revealed will of God, having relation to this eternal marriage state. As the natural marriage is limited by God to two persons, and “they twain shall be one,” so is the spiritual; that is, two make one perfected being, or *angel*. And this one angel, existing in two personalities, has the power of association and union with other two personalities, who alike make one angel for the accomplishment, to any extent, of important

purposes, or to the increase of their own happiness.

Thus, it is apparent, that on account of two being made one, there is no isolation. Each two being a perfect whole, unites itself to other perfect whole beings, according to fitness, and mutual attraction, and assimilation. The two natures, or personalities, being combined to form one angel, perfectly united in thought, will, action, leave no room or foundation for disunion, with other personalities, two and one, combining the same elements of being, in equal proportions, and to which they are mutually attracted. Thus the sphere of heaven is enlarged according to the power and capacity of the soul, or two souls in unity, to extend themselves, always preserving their own oneness, when in union with the oneness of other angels. Thus heaven may be said to exist in pairs to an indefinite extent.

Souls perfected in Christ, and two natures conjoined so as to form a perfect channel for the descent of angelic life, are to be living

representatives of the Godhead on earth. The Holy Spirit as a personality incarnated and indwelling in man, or in other words, Christ's essence, or fullness and completeness of being is found only in the union of twin souls — in the dual form of man and woman as one, in which state the all of God to be communicated to man may be received.

There are at the present time but few angels in the external form. It is not easy to enlighten the church on this point. When angels in human form walk the earth, as surely they will, the work of regeneration will proceed rapidly.

When the harp, as God has made it, is put in motion, it is God's trumpet. It becomes as the voice of many waters. In the union sphere, where two corresponding natures are one, there is an equal, well balanced flow of every good. Such are enrolled as conquerors over all the ravages that sin has made, separating limb from limb and fibre from fibre of the inmost of man's spiritual nature. So strong is this sphere, that no evil spirits can reach

such souls to injure them. The sphere of good is overpowering to the evil. The new creation is reached even to the angel height.

“Behold the bridegroom cometh!” The marriage feast is at hand. Let us be glad and rejoice and give honor unto Him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. Blessed are they which are called unto the marriage supper of the Lamb.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, having the glory of God, and her light, like unto a stone most precious, clear as crystal.

“And I saw no temple therein; for the Lord Almighty and the Lamb are the temple of it, for the glory of God did lighten it, and the Lamb is the light thereof. He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come Lord Jesus, —Rev. 22.

LVII.

MY MOTHER'S VOICE.

Oct. 1863. Just one week from the day of my mother's decease, aged eighty-four years, — distant from me fifty miles — I awoke from sleep, very early in the morning, hearing her voice distinctly calling to me, *in her own familiar tones*. Just how this sound, so natural, reached my interior ear, I am not able to explain. But it made a deep impression on my mind; it was a voice to be regarded. Was it her own voice, passing along a heavenly wire? or was it some guardian angel near me, who, knowing the want of her spirit, had caught its very tone and utterance, and hastened to convey it to me?



LVIII.

SUPREMACY OF LOVE.

Take to thyself celestial wings,
Go where thou pleasest, mighty Love ;
In thee are life's eternal springs ;
Thou art the true, the heavenly Dove.

If there are hidden depths below ;
If hights and pinnacles in heaven ;
The heavenly hights 't is thine to know,
To thee the lowest depths are given.

If love could bound thee, life would die ;
If bars could bind thee, heaven would cease ;
For heaven doth live with Love's supply,
And life goes out with Love's release.

Go where thou pleasest, heavenly Dove !
And angels, from their thrones of light,
In depths below and heights above,
Shall guard, but never bound thy flight.

LIX.

LEAVING HOME.*

Nov. 1866. “*Surely, goodness and mercy shall follow thee all the days of thy life, and thou shalt dwell in the house of the Lord, forever,*” were the words given me the very hour I was leaving our home; the happy home of forty years, and no longer *our home*. Here we had received the continued manifestations of God’s loving kindness and tender care; here all my husband’s works were written; here we had fostered with loving care our orphans, whose society, and musical talents, had greatly enriched our home. No death, and no severe illness, had come to our house; thus every room was full of happy associations, and not until I separated from our home, did I realize that if I took away my body, I could not at once separate my spirit.

* See FRONTISPIECE.

LX.

OBEDIENT UNTO DEATH.

1867. When called of God to do some special work from which man naturally shrinks, knowing it will arouse opposition, how is the soul straitened until it be accomplished! He who would enjoy God must become an obedient child in whatever work God gives him to do,—obedient unto death, the death of self. Such a special work must be accomplished with great deliberation, and in the best manner. It is then to be let alone; God will take care of results, and take care of the instruments. Oh, how often have I experienced this!

A thing may be clear in my own mind to be done, the impulse strong and true, and yet delay may be necessary in order to perfect the work.

When called to pass through the deep

waters of Christian experience, the hour which tests the *life of self*, great is the struggle, until the resigned spirit utters the words of Christ, "Thy will, O God, not mine, be done."

Job sat down in sackcloth and ashes, *abhorring himself*. Seeing an end to self, we see God. To be no longer self-centered, marks the change from the earthly to the heavenly state. Not until we let all go, and receive the "Great I Am" as all in all, can we grasp the glorious mysteries of the heavenly kingdom.



LXI.

PHYSICAL RENEWING.

1869. It is a received opinion that our bodies are continually undergoing changes; and in the ripening condition of the spirit, of which the external body is the clothing, may there not be a corresponding condition of the external body, and thus the perfected state of the blessed in heaven, be realized in God's time on earth? Whatever condition is true of Christ may become true of those who are changed into his image. If "his body saw no corruption," must it not have been changed from material to immaterial substances? John saw the new Jerusalem *descending*, in which city "there shall be no more death." But the fearful and unbelieving cannot enter into the holy city. Science has done much to unfold the laws of life, and the spiritual life emanating from God will do much more.

This will be the new heavens and the new earth—the renewing of man in *body and spirit*. When, in the progress of years, man becomes so etherealized and spiritualized that there will be no coarse element to be put off, there will be no more death. Then will come to pass the saying, “Death shall be swallowed up in victory,” — consumed by the everlasting life emanating from God, and permeating the whole man. Enoch walked with God three hundred years, and knew no death.



LXII.

SIN AND SICKNESS.

Oh, when shall sickness and disease,
Their persecuting warfare cease ;
And weakness die, and grief, and pain,
And death, itself, at last be slain ?

Doubt not, that better day is near,
The suffering sons of earth to cheer ;
Disease and pain are born of sin ;
Their remedy is found within.

Let Christ, descending from above,
Become incarnate in thy love ;
And inward ills and wrongs subdue,
And make thy fallen nature new ;

Let the great Healer make thee free
From sin's corroding malady ;
And then the Life that's in the soul,
Shall make the suffering body whole !

LXIII.

CHRIST IN ME.

Feb. 1869. Have enjoyed several interviews of late with one who seems to have a clear apprehension of the death of self, and of the Christ-life as taking the place of self. And I am led to inquire, am *I* willing to let go all selfish considerations, and know only Christ? Am I willing to let the Christ speak and act in me, and thus regard not my former self, acting from a regard to selfish aims, but the Christ-spirit in me? Since in each advancing stage of progress, we acknowledge only the grace of God, why not be willing to judge thus of myself, as of another person? And why may I not say with Paul, "I live not, but *Christ liveth in me*. And the life that I live in the flesh, I live by the faith of the Son of God?" — the faith which Christ exercised in the Father being my faith.

This state, says the inner voice, I must reach, if I would advance from my present position. I must now take Christ *wholly* as my life, or stand still where I am. I have come to an end of progress regarding myself.

And may *I* reckon the states of the selfish life as past?

Past! past! past! is the spirit's echo.

The little child Jesus, both little and great, will never be uncared for by the holy angels who watched over the infant Jesus from his birth to his ascension.



LXIV.

CHRIST AND LOVE.

We live: but not a life of earth;
We live: but 't is angelic birth;
 'T is Christ that makes us whole;
But Christ below and Christ above,
Where shall we find him but in love,
 Love living in the soul?

“I live,” the great Apostle said;
“And yet not I,” myself am dead.
 And yet 't was not less true,
That, dead to self, he lived again
The life that on the Cross was slain,
 The life forever new.

That life was Christ, with Christ's great powers;
The Christ was his; the Christ is ours;
 The Christ in Love that's known.
Our earthly life, like Paul's, is dead;
The Christ of love doth in its stead
 Erect his inward throne.

LXV.

OCEAN TEACHING.

1869. Saw in vision last night, the broad, broad ocean, and walked upon the waters, untroubled, unharmed. And the word of the Lord which came to me this morning, as I awoke, was this, — “ Arise, shake off the fetters of earth-bound nature ; soar to the Infinite, and dwell in God. Pass through and above the waters, walking on the sea, inhaling the pure atmosphere of heaven, though encompassed with the damp fogs of earth. The world within ennobles and enriches the world without ; subdues and overcomes it.”



LXVI.

THE CALMER OF THE STORM.

O Christ ! I often think of thee
Upon the waves of Galilee ;
I hear the voice, I see the form,
Which ruled the waves, which calmed the
storm.

That voice of power, which calmed the seas,
Predicted "greater things than these ;"
Those greater things to-day are seen,
In this, that thou dost rule within.

To those who have the sight to see,
There is an inward Galilee ;
And it doth fit thee now to bind
The waves and tempests of the mind.

Thou walkest now within the soul,
Thou bid'st its billows cease to roll ;
The waves of stormy strife are still,
And pride and wrath obey thy will.

LXVII.

THE VISIBLE AND THE INVISIBLE.

1870. "The invisible things of God,"—spiritual truths and operations,—are "clearly understood by the things that are made,"—"even" proceeding towards a knowledge of "his eternal power and Godhead."

The work of regeneration has its analogy in the natural birth. In the advancing stages of the inner life, the holy conception takes place, and, in due time, the birth of the holy child; that is, the truth of these advancing stages of progress struggles from the interior to an outward development.

Thus we perceive that the highest state of grace of which we can form a conception has its analogy in the outer or natural world. The words conception, birth, union, have a spiritual significancy. The operations of the Spirit in these various ways are perceived,

known, realized in the progressive stages of development; even, until we come to understand something of the nature of God himself — something of “his eternal power and Godhead,” — as we are being new created in his image.

We know but little of God, except by an experimental knowledge of the states of Christ.



LXVIII.

TWO KINDS OF MEDIUMSHIP.

There are two kinds of mediumship, — the divine of God, and the intellectual of man. The divine is in the order of God, and comes through the subjection of the mind and will of man to God, in the use and exercise of the voluntary powers of the mind. Physical or intellectual mediumship is yielding to another the control of one's physical and mental organization, which is not in divine order, and is used by spirits not wholly subject to God. The laws of spirit action are eternal, having their foundation in the structure of the soul. The man of science, who unfolds the laws of spirit action and communication as having their foundation in the laws and principles of man's original being, will do much for the church, in establishing a scientific basis for the ministry of the angels.

That the soul by its internal, God-given powers may hear the voice of God, and of spirits, and angels, is a fact fully established by holy prophets and apostles. And no doubt, also, by the inner perception of holy men and women in all ages of the world; for God has never forsaken his earth-born children. Adam heard the voice of God; Christ, the second Adam, heard the voice of God. Thus did Abraham, and Isaac, and all the holy prophets and apostles.

The first angel visit on record was to poor Hagar. — Gen. 21. What a lesson does this read to us! Are we less the children of God than was Hagar? The law was given to Moses by the ministration of angels. The angel Gabriel announces the new dispensation. Angels ministered unto Christ in the wilderness, and in the garden of Gethsemane. Moses and Elias, the saints of a former age, talked with him on the mount; nor can we doubt he often held communion with the holy angels, and spirits of just men made perfect.

The risen Christ appeared to the disciples, and talked with them. He talked with Mary at the sepulchre. He spake to Saul, saying, "I am Jesus, whom thou persecutest." And to Ananias, in a vision.

Angels met the women at the sepulchre; released the apostles from prison. The revelations made to John were given by an angel. And this book clearly teaches that the angels have a great work to accomplish on the earth. The Bible testimony is as direct on the ministry and agency of angels, as on any other subject. And it often appears that the voice of God and the voice of his holy angel are one and the same.

Is not *this the era*, still more manifestly than at any previous time, of the coming of the Lord, with his angels, to separate the chaff, and gather the wheat into the garner of the Lord?

When the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ, heaven and earth will be one.

The believer in Christ, united to him in

spirit, knows now something of this incoming kingdom, and will know much more as union with Christ is perfected. "In him dwelleth all the fullness of the Godhead, bodily." Where are the limitations of progress in union with Christ?

"Hereafter shall ye see heaven open, and the angels of God ascending and descending upon the Son of man."—John 1 : 51.

Not the external opening of the clouds above our heads, but the internal opening of the kingdom of God within the soul. Heaven has no measurement of time and space, for God is everywhere. Heaven may be reached in Europe, Asia, Africa, and America, or on any spot of the universe, however remote from our little planet. How great is God, and how limited is man in his natural, first-born state! But new created in Christ Jesus, man has a spirit capable of vast extension, and may know, while in the natural body, something of the freedom and outlook of the holy angels.

Angels have power to become visible or in-

visible, after the manner of Christ's appearing and disappearing to the disciples after his resurrection. Communion of spirit with spirit, present, or absent in body, taking our standpoint in Christ, is not a matter of doubt, but of certainty. Great are the powers and capacities to be unfolded from man's interior, spiritual being, in union with Christ. When true Spiritualism has done its work, that Spiritualism of which Christ is the Living Head, then the heavens will be opened in man, and we shall see or realize the angels of God ascending and descending on the sons and daughters of our planet, Earth. Man will become the temple of God, as says the voice in Revelation.—Rev. 21.

He has built his throne in the heavens, — in the heavens of man's spirit.

The internal, spiritual, heavenly view sometimes overpowers the natural senses, and they are silenced, or put to sleep; as when the angel appeared to Daniel, he fell into a deep sleep. And when Christ appeared to John of the Apocalypse, he fell at his feet as one

dead. Spiritual things at such times become more real than natural things. And when the truth of spiritual things is made clear to the eye and ear of our understanding, earthly things will seem as the shadows, and spiritual things the substance. This earth, beautiful as it is, is but the outline and framework of the new heavens and the new earth, yet to be discerned by the spiritual eye of man, — and this view flowing out from his interior, holy nature. No wonder there is so much rejoicing in the book of Revelation, that the hour of God's judgment is come, — the judgment and condemnation of all sin, as preparatory to the reign of righteousness on the earth.

“Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his *judgments.*”



LXIX.

THE PERFECT REVELATION.

1870. The revelation made by Christ is the only perfect revelation of God's will manifested through a human personality on earth. The great moral law announced to Moses with so much preparation and grandeur, stands pre-eminently the law of God to all his creatures. Christ was the perfect exemplification of this law in all his sayings and doings. These are the two specific and unanswerable revelations to man, subject to no criticisms, but commanding a whole-hearted assent. All inspirational writings being received through imperfect mediums, bear more or less of the stamp or coloring of man's imperfect views, and must be interpreted from these two standpoints; viz., the moral law, and the perfect revelation through our Lord Jesus Christ.

The great revelation to us, as individuals,

that which surpasses all other revelations,—being in accordance with the revelation made by Christ,—is the internal revelation or manifestation *in us* of the Christ-nature or spirit; *Christ incarnate in us*. John seems to have had a clear knowledge of this life of God in us. See his Epistles.

“God hath given to us *eternal life*, and this *life* is in his Son—he that *hath the Son hath life*.”

In all ages of the world, there have been set times, or marked periods of progress, by means of a clearer understanding of some truth, hitherto only obscurely apprehended.

And this is especially the day of the manifestation, by a multitude of witnesses and experimental writers, of this great truth, which comprehends all other truths in its issues, viz, *Christ in the soul, Christ in us*. The Church has received his first coming, as the son of Mary, and the Son of God, but are stumbling over his second coming, looking everywhere but within to find the living, operating Christ.

The Christ-spirit, essence, and *life* must be incarnated in us, must flow through our sinews and veins, must move our hands and feet, and thus be *manifested* to the world.

This is the bread of heaven given us to-day, "Christ in us;" and he who does not feast his soul on this manna, will famish. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no *life* in you." Yes, the eternal *Spirit* of Life, — life, immortal, undying, — must be incarnated in us. It is thus the glory of the Incarnation extends itself; it is thus the fullness of the prophecy concerning Christ's kingdom on earth is realized; it is thus the fullness of the promises in relation to us as individual believers in Christ is realized. And it is thus, by means of this manifestation, that the *world* will see and believe. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Who will look for the babe of Bethlehem, and for the fullness of the stature of the man Christ Jesus, in himself?

LXX.

MORE OF GOD AND LESS OF SELF.

Jan. 1870. In my inner being I perceive more of God, and less of self, as an obstruction to the free, boundless operations of the blessed Spirit, in its holy, wise inflowing into my inmost being. The anxieties and strivings which an undue self-love imposes, seem to be in some degree removed. God is become to me more and more the centre and circumference, the alpha and omega, the all in all. Never did I realize so clearly that the Christ-life may take the place of the Adamic life, and that the finite may so take hold of the infinite, as to lose, measurably, the grasp of itself. I see no limit to the progress of the soul in the life of God.

LXXI.

DEATH OF MY HUSBAND.

Sabbath morning, March 10, 1872, as my husband was rising from his bed, he suddenly fell back, being stricken with paralysis, rendering him helpless, speechless, and unconscious until the Friday following, when there was a return of consciousness, and with this a heavenly expression on his countenance, as if his soul was triumphant over all the ills of the body. I read to him, from day to day, select portions of Scripture, to which he listened with great delight, as he lay quietly on his bed; and he suffered very little from disquieting pains. There was at times a smile on his face, and varying expression, as if he was talking with the angels,—a soft, cheerful, satisfied expression, giving great delight to those who witnessed it. He recognized the friends who visited him, but was unable to

converse, except by smiles, and motions of his head. Never was his smile so pleasant, and his bow so gracious, this being the only language he could use.

On Monday following, a week from the time of this attack, he was able to extend to me his paralyzed arm ; and taking my hand in his, and with his other hand pressing mine, he gave to me his usual affectionate greeting.

On Thursday night following, March 21, perceiving an unusual restlessness had come over him, accompanied with stirring emotions, and thinking that the hour of his death was approaching, I said to him, "The angels are coming?" repeating the expression several times. With labored utterance, and fullness of emotion, he said, "My soul is with God." This is the first, and the last, and the only sentence uttered by him, *distinctly understood by me*, during his illness.

He died Tuesday following, 6 o'clock, a. m., April 2d ; or, rather, this was the hour of his *ascension*.

Just before his form became lifeless, he

looked upwards with great expression ; it was a look of ascent, glorious to behold, such as I never before witnessed, and cannot describe. I realized some angel presence infilling his being, and giving wings to his spirit, in the hour of its separation from the body.

I recognized not only the continued manifestations of God's love during his illness, but a special manifestation when he uttered these words, "My soul is with God," and at the time of his spirit's release from the body. His age was seventy-three years.



LXXII.

DEATH TO SELF AND LIFE IN GOD.

“He that is joined to the Lord, is one spirit.”—1 Cor., vi: 17.

Oh, sacred union with the Perfect Mind !
Transcendent bliss, which Thou alone canst
give ;
How blest are they, this pearl of price who
find,
And dead to earth, have learnt in thee to
live.

Thus in thine arms of love, O God, I lie,
Lost, and forever lost, to all but thee ;
My happy soul, since it hath learned to die,
Hath found new life in thine Infinity.

Oh, go and learn this lesson of the Cross,
And tread the way which saints and proph-
ets trod,

Who, counting life and self and all things
loss,

Have found in inward death the life of
God.



LXXIII.

NOTE IN CONCLUSION.

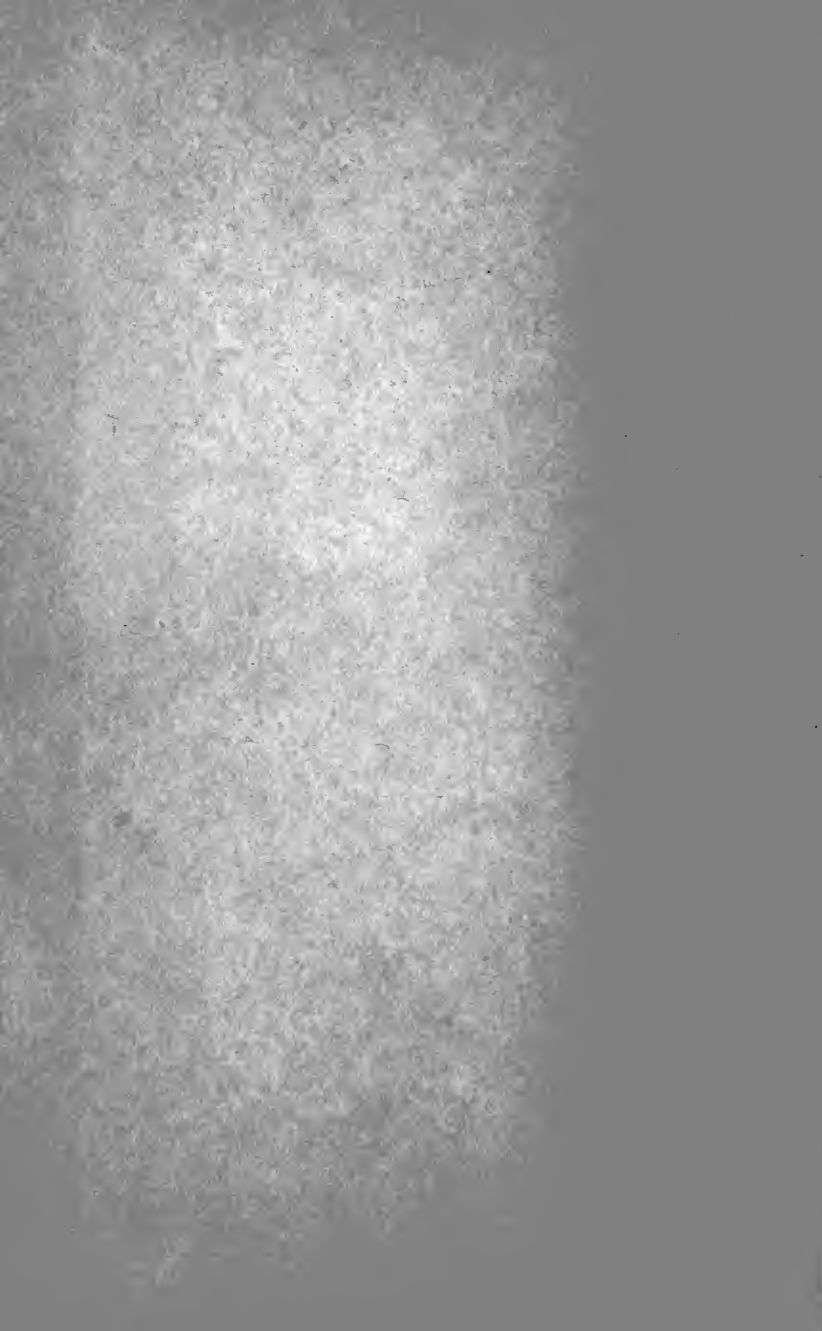
Jan. 1870, is the last record in my Note-Book. I will only add, subsequent experiences confirm the truths here written. New trials have awaited me, and especially the death of my husband, in April, 1872; and new supplies of grace have been given me. Suffering of various kinds may be experienced to a great depth, but there remains a greater depth, which takes hold on God, and keeps the soul steady. More and more, my internal states and outward circumstances seem to me ordered of God. And with this clearer light and knowledge of God, as present in all things, self is silenced. *All is of God.* There is something greater, and, may I not say, more tangible, than the selfhood of man.

“I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, the Almighty.”

P. L. UPHAM.

New York, 1876.





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